

Friday, March 18, 1966

Must Remain in  
Transcription Room

well you know, like the poor are always with us, I think birth-  
days are always with us. I said that last time. Who is it  
this time? Eunice, who is it this time? (Eunice:) I don't  
know. (Mr. Nyland:) No, I knew you don't, but all of us know,  
you're the only one who doesn't. And maybe that is right. Are  
you already at the age where you want to forget your birthday?  
(Eunice:) Unh-unh. (Mr. Nyland:) No, not yet -- you still  
have some time. So, what does one wish (pause) for someone else?  
In a general way even if you don't know the person you can wish.  
From the standpoint of work you wish that the person will be able  
to wake up. And this has nothing to do with who it is. The  
wish should always be there, for anyone belonging to mankind,  
to wake up. That is, if you believe that in waking up there is a  
possible solution for a person who experiences it, and who then  
will have some thing like a guide for himself so that he knows  
what he is about and where his aim could be. And from the stand-  
point of, almost I would say, eternity, it doesn't matter who of  
the different units as represented by mankind would wake up.  
Because God doesn't recognize us by name. He recognizes people  
only when they start to stir in their sleep. Otherwise they be-  
long to earth, mother nature takes care of them. Our own might  
take care of us more or less though already at a distance, but  
His Endlessness doesn't. Now we must understand that, because it  
is not a question of His Endlessness being way up in the sky. You

see, this is of course always the mistake we made, and all religions are based on that kind of a concept -- of something that is outside of one, which you then worship, which you of course want to believe in, and you ascribe to it certain supernatural powers. You even say that that is the creator, His Endlessness, to indicate that there is no end, that is that he always, ad infinitum, would be there. We personify. Our whole religion is based on a personification in order to bring it down to our level so that we can start to understand it. From the standpoint of God, mankind is a unit, and the different cells are not recognized as such then only as cells supporting this unit as a body. When we come down to our earth and we see that there are certain people who have, on a certain day, an advantage. It is up to them to see what is the reason for that kind of advantage on that day, and we call it a birthday. Because that advantage simply means that at that time such a person must remember that there is a very definite reason for their existence because they remember at that time that they were born. And the addition then of someone to the totality of mankind, is something that can be noticed by God. You see there is not a distinction anymore afterwards, but whenever something is added, then there is that chance. And when one celebrates a birthday you remember what at that time took place when one was born because at that time, it was, you might say, given by God to earth in the form of the person who's birthday it is, or the form of the person who was then born. And when one celebrates a birthday, one remembers one comes from God. God gives then. I say now God. I mean by that the totality of everything

existing. And this is exactly the thing that is so difficult to understand because we don't want to have something that is vague. We cannot see it in our minds and we wish with our minds constantly to bring back to earth that which we can understand with our mind the way it is, and for that reason we personify it. And when we pray we pray to something (pause) of a being somewhere designed in a certain way. The whole question of religion is based on this concept of Jesus Christ simply because he happened to be walking on earth (pause) as a messenger. But then the whole rigamarole of the death and what it meant, and the resurrection, and what was the meaning then of Christ, so that he continued to live, and now is still harping on it, and still is there as a human being looking down and watching the little birds and so forth. Everything has gone absolutely wrong. And the interpretation of that has left us so completely that really we don't know anymore what was the original meaning. And this is exactly what has happened with birthdays. We forget that on a birthday I am reborn as it were, and I remember then, again I use the word, my ~~existence~~ <sup>MAKER</sup>. It is how I happened to be here. But now the concept of infinity is a different kind. When the creation takes place of a human being, something is there that becomes also encased in that person and that is infinity. This is God. This is God for each person, and he must not, at least not for a long time, ascribe a deity outside of himself. So that for him when he wants to celebrate, and wants to understand life, he has to understand himself first. And when he prays he prays to himself, to that what is within him, what is his God within him, what is His Endlessness in him, what is infinity in him, what is without dimensions



in him. Because that was also placed, at the moment of birth or conception, in one, in which then the totality of oneself as a human being became only in existence because that form of life was given with it. And when one rejoices when someone's birthday happens to be, it is not only that they are alive, but that they, in remembering they are alive, remember also what they really are. I talked many times about that what is untouchable and what remains for oneself -- a certain solidity -- is that what must be in man untouched, unmovable and indelible. That what remains in existence after death, then again this form of life you might say is given back again to the totality of all living, so that during his lifetime his God is within him. And this of course is the meaning of heaven within. Heaven on earth, and that what is Christ is the means by which I will see it. That is the messenger which is sent from -- for want of a better word we call it, many times -- magnetic center. Of that as I've said several times, that it is a center around which certain things take place, and it is magnetic because it attracts that what I am. And that what now I am and have been brought up in life, and all the different so-called civilization influences on me, on anything that I now think and feel, and what I even interpret in the form of religion -- which of course for me when I work and when I see a little bit and even when I start to discriminate, becomes such utter nonsense to one if one looks at it logically. And that the whole idea of the Bible, or any kind of a religion for that matter, has to be taken in an allegorical sense, with oneself as the center, and that the universe is within one, and that that what I represent as a human being has all the possibilities of growth into space. Because

the growing of a man into space means that he develops, that he develops himself, for wherever there is still the possibility of development, and although his body may be full grown the rest is still infantile. And on a birthday one wishes then, for oneself as well as for anyone else who can wish and who can understand what really must take place in a person who celebrates a new year, the possibility then of further growth into life with more understanding. Then in that life, in this kind of phenomena, we will find the noumena. In this finiteness we will find infinity. In this time of our thoughts we will find eternity. In this joy of living we will ultimately find bliss. So when we drink to Eunice, we drink to life as represented by her, as it is there, and as she has a responsibility for that. And in that sense, if we belong together, we will always have to assist her in any earnest and sincere attempt, on her part, to want to wake up, to wake up to her possibilities, to that what she could become. And that what we hold up almost in front of her, showing it not saying, ~~follow~~ follow it, but just assuming, by being, either oneself or our activities or the way we happen to live and think and feel, that that may become, for her, an inspiration. So Eunice, for that kind of life. My darling.

The emphasis is always on living our daily life. And that there is no value in reading All and Everything or in talking about it, and ~~understanding~~ <sup>to</sup> ~~it~~ sometimes, ~~we~~ come to meetings, to use the word, sometimes be pious. All of that I say has no value, then only when it

is converted into something else. The enjoyment one can get out of the contact with things is quite different from eating it, and it has to be eaten, to digest, to become part of you. When it is part of one, you can rely on it because that is then possessed. And it is an inherent characteristic of people to want to possess things of their own -- first their bodies, other people sometimes, then goods surrounding, creating atmospheres for them in which they can, as they say, be happy. And so it is exactly the same with work. Unless you try to eat it, use it, put it to work, you do not derive the benefit from it, and moreover it misses the purpose of even existing. And all the different things that have gone on and are now available in literature, about which you can read and which you probably can enjoy and even become amazed about certain things actually at that time existed and perhaps even at the present time exist. And even that what now extends to other people who are this and that and you are not. Of course, What are you? What is every one of us? And how do we find out? Not by talking, because if you talk I'm not sure that you say the right word, and I'm not quite sure that you are honest. I think we hide a great deal from each other. Not that we intentionally want to be hypocritical or that we want to lie, but I think there is such tremendous fear of not wanting to open oneself up or to expose that what is really oneself, or to be essentially what we are. The fear the way we are, that that is not acceptable and we hide it, and we find all kind of reasons why we want to hide it because we say it is too private. And perhaps it is true that it is too private, but still if one tries to indicate sometimes -- you know how difficult it is even if you want to pray, and there without any question, that is, prayer is

something that is for yourself and is based on trying to talk to yourself. And even then it is very difficult to put things into words because most of that goes by feeling. So if we rely on that, we rely on ~~u~~ ordinary friendships, contacts with people with whom we can talk -- that's very nice for a little while, though it's not an exchange as yet sufficient to maintain oneself. And now the maintenance of that we get only when we work together, when we are actively engaged. That even your feeling, you have no language. You know there is a feeling, no doubt. A person knows that whenever a person is emotionally upset it comes out in their appearance as manifestation. But language is not that, because one guesses, one hopes. You try it. Someone is disturbed, you try it. By your activity, your actions, your posture even, even your words or the way you try then to understand such a thing. And how often do you fail? If one can work together without too much discussion, work together without any particular feeling about oneself, that a thing has to be done such and such, and that you will derive benefit from this fact, or even love or affection, or admiration from someone else -- again you introduce in that, certain things that are not right and you spoil it. And all of this I mean when we talk about how to make the third floor our own. We have a few lunches there, but you see there is much more that has to be done -- we have done something, on Saturday morning, index. Well it's good, and it is a beginning. But here the spring is coming. There is that platform outside. We have to have ~~f~~l~~o~~wers and flowers and ~~f~~l~~o~~wers. We have to make boxes for the flowers. We have to cart soil, something of the kind to hold it up in. The responsible person for that kind of



gardening, flowering work and so forth, is Priscilla. And those who want to work with her, and those that she might ask to help, and particularly when she will need carpenters who can make boxes, who can be active, who can then use that same kind of a place that we have upstairs, now sometimes during the morning on Saturday is used for index -- we can put a little bench up there, we can saw, we can make things, hammer and nails and so forth, get some tools. That is one thing. The other is arrangements for the library and to make that room attractive. Maybe we have to paint it. Maybe we have to have a rug on the floor. Some of you girls are working on a rug. Maybe that's a good thing. Maybe we can already put two and two together and make a little bit of a rug, maybe it is not big enough, maybe we have to make more, but let's talk about it. The floor may have to be painted, the walls may have to be painted. The windows, they need curtains. That bed that is there, we put it in the little room. The little room has to be cleaned up. The bed can stay there, it's fine. But the rest, you see? Are you feeling for it, any, any at all? Do you think that it is worth while? Do you think that we can spend some time -- one hour, two hours -- to work, and perhaps an hour to sit, maybe to rest your weary bones. And maybe read -- not necessarily All and Everything, but I Ching or Vendanta or Krishnamurti or the books we are going to get which are not there yet and for which I made a little appeal as you know, but I will be after you, whatever you can. The rest we'll buy, we'll get it cheap; maybe we can get Morrow to give us what they call 'hurt' books you know, the books that are not entirely correct but still readable -- and all of that. Margaret is going to be in charge of that library. Whenever you want to go to



that room, even if it's the way it is, and you may be doing something there during the day, ring her doorbell she is usually there, otherwise I will be there most likely, if I am not there she can give you the key she can tell you. Whatever is there at the present time is under her jurisdiction. Don't take anything away. The kitchen also belongs to her at the present time, because as you know she's in charge of the lunches. But you know what I mean by this. I do not want to play any part in it. I want you to do it. From a standpoint of eternity I don't care what colors or what curtains, and how you're going to arrange it. But mutually I have to come to some kind of an agreement about all the different activities, and who wants what, and the arguments, and the disagreements, and the stepping on each others toes, I would almost say you are quite welcome. But do something. Feel for it so that not everything has to come from me -- I sit in that room downstairs, I will hear you. Don't worry, every once in a while I'll peek. When everybody has gone home I'll come and see, how far you have advanced. But I wouldn't like to tell them now this is the kind of curtain you need and that and so forth, you know. Also the paint, the color, what you need, who can be in charge, who can do this and that. A third activity -- for the windows because I got some curtains trying that they may be thick enough to keep out the noise, but unless we go to some kind of a velour business, like an ( ) in the theatre, and then it would look ugly. I don't think we can solve it by means of curtains. I don't want to put up partitions there in the front because it takes up the light and it is not right. And the next thing we'll try to make some frames for the windows and fill them

with acoustic material. Now the acoustic material I have in mind is not the kind that some other people may have in mind that costs \$35 for one thing, but I have in mind that you use ordinary insulating material that you use for heat -- and I think, I have a hunch, that it will keep the light...the noise out also. Frames have to be made up -- simple, out of two-by-fours -- and put together there so that they can fit, and taken out when we are through with them, and put them there when we have a meeting. That kind of material goes inbetween, burlap on the outside to protect it, and so it looks nice and so forth. You see there is work to be done. And now who will organize it, who will do it and get two, three or so to work together? Who will be boss? You can talk with me, of course you can, but I would like you to make...but the responsibility for all of you if you possibly can do it, in order what? Don't forget why. I've no interest, you must know it by this time, in finishing things up nicely and neatly so that they look beautiful. I don't really think, again sub specie eternitatis, I have absolutely no desire to make it beautiful. But I do wish conscious people. I do wish that in this as an opportunity you learn to stand and withstand and to tolerate each other -- your manifestations, all the different things you dislike, about yourself and about the others -- and work together; and all the time we have arguments, that you come to a conclusion what opportunity there was. If you get angry you say what opportunity there was and I missed it. So, there it is. It is something for all of you. Whoever takes the initiative OK, who's first OK, who is last, also OK -- provided you join, provided it is fun, provided you feel that you can do it and want to do it, and that you get some joy out of that. And then, almost I would say incidentally, work -- or let's say

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primarily work and incidentally a little joy -- so that your faces can really become radiant. And that whenever you think of that, how marvelous the library will be, that you perhaps at that time realize it, how beautiful it will be to sit in the library and to read; and maybe, after a hard day's work, fall asleep. So, it is up to all of us to work. Now you do if you can. I will talk about it more and more you know. But you must make plans now because (pause) time goes. So, to the future of the third floor, as a mutual effort.


You know there are so many things I've said so many times. I think it is necessary to say it because human nature forgets truth. When it has to do with work, there is an added difficulty that ~~the~~ many times you don't want to work, you don't realize that it is needed. There is no way by which it can be increased. One has to pay attention to that what is there. You can't squeeze blood out of a turnip. You can't force a person to drink, even if you lead him to water. There has to be in one something that is looking for something. There's no maybe about it. Whenever you approach new people don't force them at all when they ask, but be constantly alert that they might ask, and surround yourself with such people where you think it is most likely or it could be possible, then it might happen -- and watch out carefully with them. But you see what is true with new people is exactly the same for yourself, because you are not during the day always the same. And whenever you happen to be busy, or many things have to be done, then of course that what is God goes in the background. He doesn't appear, he isn't there -- for

all practical purposes he isn't there. Consciousness is not something that just happens. How to make out of the relationship with the unconscious world in our own unconscious state something that spells out consciousness. You see this is always the problem. I don't think you can leave it entirely to accident. Much of it is accidental, in the beginning it is, without doubt, and sometimes what you think it is your own effort it is not your effort, it just happens. And if you can take that what just happens, when you do more and more, making an effort when you do more, that is when you more and more make an effort to be awake whatever you happen to think or to feel about it, it will be helpful because the attitude that you then get yourself will help to create conditions in which certain things that still remain accidental from our standpoint, then appear more and more. This is the beginning of good work, to live with it. Even if you don't work, to live with it. For yourself to catch it at the time when you yourself start talking. And when it is not enough, that is when you know that it really should be more, it is probably because your activity is not varied enough. Your friends are almost always the same. You should put yourself then in a situation in which it is quite different, or at least a little bit more (pause) as if you don't like it. As if you really want to expose yourself so that it goes against the grain, and then with this there is a possibility that something starts, and that you are reminded, and that that wish comes to the foreground, because it will not come to the foreground when you leave it alone, and it has no desire at all to come to the foreground until it is called. And you can call it by putting yourself in a variety of different conditions, so that then you will have different kinds of reactions towards it, and then



by luck there will be a configuration which will allow you then at such a time, that you can see it, that you can feel it, that you know it is there. I <sup>am</sup> ~~say~~ this will take a very long time, and don't make a mistake. And that many times when you think you make an effort it's just as automatic as not making an effort. And that you have no free will whatsoever to create such conditions at the present time so that they become conducive so that they then help you to work. In the beginning it is quietness, silence, every once in a while prayer, coming to yourself to see where you are, relaxation, extremely important, in relaxation you will be able to hear things that you don't hear in ordinary life, and then a variety of all kinds of activities in life that is a little different, and to expose yourself to it and then I'm quite certain. I call it always configurations. It is a re-arrangement of certain cells in a certain way. And it is unpredictable how they will arrange themselves because man is very complicated in his structure. But you see, at the same time with this complication, outside, that is with manifestations, it is very simple. You may not know the motivation, I grant you immediately, and that is a very complicated affair out of all kinds of thoughts and all kinds of feelings, and states of one's body, all of these things determine just in a little instance certain activities and you cannot trace them all if you don't know why it is --with the tonation of a word, the wind that blows a little bit and you go one way or another, all of that is extremely complicated to try to find out where is the law -- mathematical or logical, or not mathematical not logical, illogical, Aristotelian or non-Aristotelian, you

know what I mean. All of that is terribly difficult, and don't get lost in it. Korzybsky calls his book Science and Sanity. You know he is the man of semantics.....To tell you the truth the book stinks. It is science and insanity. It does not give you anything and there are thousands of books of that kind you should never really touch because they will not help you anymore. They make it much more complicated. But when you start on the periphery of a behavior form, that you can study, and never mind the motivations. Wherever the motivations come from you will find out later, and then you will see combination of how things...how one thing will fit together with another and how it happens to have come about. But don't pay attention to it and don't try to understand too much in a mathematical or in an intellectual way. It'll get you crazy in the end, because you will think in your mind that you need more than you have and that will throw you out of balance. Be very careful about that. But your life, your activity, your daily life, your work in your ordinary sense, professionally, the people you meet, and more people of a different kind, different calibre, different character; all that has to be added and added to your own world, and then, as I say, it will be accidental, it will look accidental, but there will be much more opportunity for oneself to see oneself at times, and then if you can take it, that is if you can use it, if you then at that time not pass it by, take it in. Then there is something that takes place in you. The more you eat the more you will be hungry. And therefore, the more you make attempts, even if such attempts are not entirely to your credit, the more there will be a desire in you of the necessity to

have, again and again, that filled. It is very interesting how this happens, because the more you give it the more it wishes. And then there is a point at which it stops wishing. It stops wishing because it demands. And when it demands, it is either yes or no. You cannot avoid it any more after that. You can say no. You can try to forget. You will have a hard time but you can. But usually you will have to go through commitments as yet. When it is yes, then go on. From there, work starts, your own work, your own listening to infinity within. There's no way of telling then. Nobody knows this for himself -- the same way as he did not know when he was born, he doesn't know his renaissance, and he doesn't know his death. But one lives during this first period as if it could happen any moment. And this kind of suffering can produce much more opportunity that it actually will happen. And again this wish, that it might happen any moment, is again dependent on something in oneself. The more experiences of that can be, the more suffering, and the more emptiness, the more one's feeling is being used, the more it will show that it has to be increased, in totality of possibility. Make everything that you possibly can for yourself to do, and be adventurous. Don't pass things by because you're not used to them. Do them. They won't harm you too soon. I'm quite certain that you will forget yourself. But in any event don't go out of their way because you want to remain stereotyped. You have to open up, you have to get out of yourself, out of your skin almost. It's probably true  if it frees that atmosphere first it will probably help you to form something else within.

Get free from prejudices. Go over in your mind all the different things that you have thought -- that is your past, that you have done, that you criticize, that you didn't like, for which you were responsible -- and then put it together; and then, as I have said many times, stand on it. You will not lose it, you must not lose it, it is there. It will come and plague you at times, but that doesn't matter because it is past. And you can use it for the purpose of now standing on it. And this is what I mean, that the enlargement of your world...what can you do to make your world real? Something that you can pray for, hope for, live for, wish -- to talk about, to keep in mind, get up with. Don't lose it. Don't lose it. Give it room and then it will grow. This is the only belief you must have. Then I do my best, when I do what I think is right, and I hope that that what I am doing will have the right kind of a result -- of becoming more and more conscious -- that is all I can do, and that belief will help it along. It will not be immediately correct, hundred per cent, many many mistakes will be made; but it will lead to it, out of the mess there will be clearing up of the chaotic conditions, and then gradually a little clarity, a little more, until finally it will be a beacon of light. A good weekend.

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